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much in the present stage of religious transition. A study of his scholarly work will enable many Christians to get a truer insight into the depths of the real Jewish religion and of its close affinity with the universal type of Christianity.

JAMES BISHOP THOMAS.

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THE THEORY AND PRACTICE OF MYSTICISM. By Charles Morris Addison, D.D. (University of the South). New York: E. P. Dutton. 1918.

How can a book on mysticism hope to find readers in a country where the energies of its people are absorbed in waging stupendous war? Does not the appreciation of such a book depend upon external peace and leisure to devote to purely personal and subjective problems? The answer is that there are two types in mysticism and two kinds of war-time problems, and that between one type of mysticism and war problems there are intimate relations. The author of this clear handbook treats mysticism as the art of seeking and finding God through the channels of the "Mystic Way." There are mystics who are content with their own personal quest, and its immediate goal in discovering a personal connection between the soul and God. These are the *mere* mystics. There are others who seek not merely to experience God in faith and rapture, but who seek to know God's will and to make that the programme of their lives in strenuous service to the triumph of that will in history. Their mysticism becomes a source of practical wisdom, of heroic strength, and devotion. These mystics emerge from the mystic state to become reformers, prophets, and missionaries, devoted to their fellows and to mankind. These are the "Mystics in Action." Such a mystic was Cromwell. A great war can only be a great moral cause if its participants can enter it in this mystic spirit.

But war also has its very intimate personal side. It throws upon multitudes burdens of personal sorrow and loss and suffering. The "shell-shocked" and all whose nerves break under the strain may find restoration through mystic experience. The loss of loved ones finds in it the only personal compensation. Those who suffer at the hideous spectacle, apart from personal losses, find in it the means of hope and calm courage.

Those who feel that they have lost their God or their power to pray to Him will find this book to contain the most useful suggestions. It will also prove of great use as an introduction to the study of the theory of mysticism to those whose interest is purely scientific, metaphysical, and theological. J. B. T.

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A THEOLOGY FOR THE SOCIAL GOSPEL. By Walter Rauschenbusch. New York: The Macmillan Company. 1917.

"The body of ideas which we call the social gospels is not the product of a fad or a temporary interest: it is not an alien importation or a novel invention: it is the revival of the most ancient and authentic gospel, and a scientific unfolding of essential elements of Christian doctrine which have remained undeveloped all too long: the rise of the social gospel is not a matter of choice but of destiny: the digestion of its ideas will excite a quickening and reconstructive influence on every part of theology" (p. 26).

The most serious charge that is commonly made against theology is that it is a speculative system, sufficient unto itself and remote from the concerns of human interest in the present world. Such a charge is plainly justified in certain of the traditional theologies. False ideas about God or the absence of any ideas about Him may lead to the most disastrous calamities to men and nations. Conversely, the widespread recognition of God as a God of justice—as the true Father of the human race—is bound to have a saving influence upon the historic destiny of man. True and saving ideas about God and mankind and their reciprocal relations are developed in this book of prophetic insight, and their acceptance by the bulk of mankind would be the best guarantee for the future security of the world of men. The author has known how to envisage the profounder meanings of theology as the guiding truths that can alone deliver men from the power of the kingdom of evil by making them the co-founders of the Kingdom of God.

Since this review was written, Professor Rauschenbusch has died. The press of the country has accorded to his work and worth the highest recognition. J. B. T.